THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

3

Contents for July, 1919

GATEWAY TO PEERS' CLUB		Frontispiece
PERIOD OF PANIC	S. Yamamoto	93
THE KOREAN HIGHLANDS	Dr. T. Nagai	97
ORIENTAL MONROE DOCTRINE	S. Fujii	100
SHINYEN SATO	K. Hoshino	103
DIVORCE IN JAPAN	M. Fukawa	106
GAZETTES AND BLUE BOOKS	M. Kono	109
JAPAN-AMERICAN CABLES	K. Uchida	112
THE BLACK STEM LILY	N. Iijima	114
BUDDHISM AND DEMOCRACY	Daito Shimaji	116
JAPAN'S RULE OF RIGHT	Baron Kuki	118
AROUND THE HIBAGHI: SANADA DAISUKE	B. Hirai	122
MONTHLY RECORD OF EVENTS	(April 25 to May 25)	125
CURRENT JAPANESE THOUGHT:		
1. Japan and China		
2. Korea		
3. Civilization		
4. Half a Century		
5. Price of Militalism		
6. Japan in Russia		
7. Dinner to American Ambassador		
8. Trade Unions in Japan	Dr. J. Ingran Bryan	127

PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | EDITOR Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Foreign Countries, (post paid) per year in advance . . . " 6.00
Single Copy, ... " .50

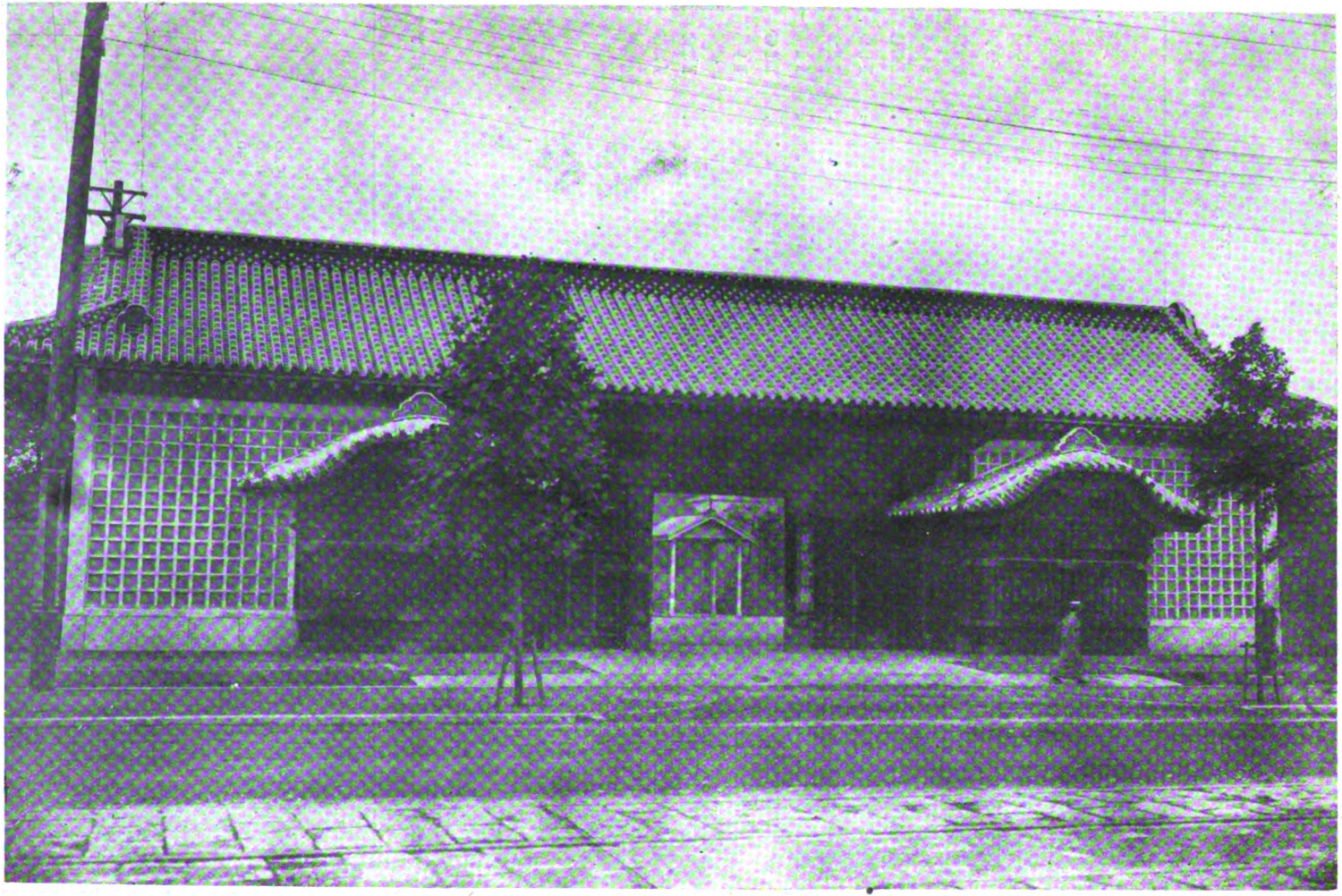
Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 6, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.
E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
R. Stanicci, Los Angeles, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED

Digitized by Google



FORMERLY MAIN GATE OF THE ROKUMEIKAN

Digitized by Google

THE JAPAN MAGAZINE

VOLUME TEN JULY, 1919 NUMBER THREE

PERIODS OF PANIC

By S. YAMAMOTO

THOSE familiar with the modern history of Japan will have noted that it is frequently marked by periods of undue excitement and panic in various departments of thought and enterprise. In this country panic is as likely to be political as commercial; if it is not one thing it is another, every range of action being available according to time and circumstances. Just after the Meiji Restoration there was a reaction toward liberalism, attended by wild excitement and immoderate controversy, tending even to disorder. There was even danger of Bolshevist movements, such as we now see in Russia. But by 1885 the public mind had calmed down and order was completely restored. At that time Prince Sanjo was in office as prime minister, and he resigned on the accomplishment of his great task of pacification. The succeeding cabinet contained three names destined to play an active and important part in the Empire's history: Hirobumi Ito, who was made premier; Kaoru Inouye, who was Foreign Minister, and Aritomo Yamagata, as Minister of Home Affairs. In those days Ito was the leader of the liberals, cherishing the most modern ideas on all subjects, but the public fear of undue liberalism kept him in check, as he was a man of great common sense, and finally he diverted to the side of the conservatives and believed that government without aristocracy was impossible.

At this time the nation was engaged in seeking to bring about a satisfactory revision of our foreign treaties and Marquis Inouye had his hands full in dealing with the clamour at home and the hardheaded diplomats abroad. The treaty problem had been pending for twenty years and the people were not a little excited over the delay. As the treaties in force had been concluded with foreign countries just after the fall of the shogunate they were immature and contained provisions humilitating to the sovereignty of the empire. The desire of the nation for complete autonomy and independence of foreign nations was unanimous. In July 1872 a special effort was made to bring about the desired revision, but all in vain. The main obstacle to progress evidently was western want of faith in Japanese civilization; the occidentals hesitated to trust themselves

Digitized by Google

to our laws and courts, regarding us as but semi-civilized. The only way out of the difficulty was to model our courts and laws as much as possible after the codes of western countries; and this the Foreign Minister decided to do.

The attempts to Europeanize Japan naturally led to much suspicion and even resentment among the more conservative portions of the population. The way was open for another social and political panic. But the foreignization of the country went on steadily. All the official residences of the State ministers were erected in western style, and a special foreign building was constructed at Uchisaiwai-cho, known as the Rokumeikan, for holding foreign banquets and parties, and the education of Japanese society in western ways. On the site where the present Peers' Club now stands a special club was established for the mingling of Japanese and foreigners, and the Tokyo Club was then also founded, a special hall being provided for ladies. Meanwhile a special committee was carrying on investigations as to how the revision of foreign treaties might be hastened.

One of the foremost leaders in the pro-foreign movement was Viscount Mori, Minister of Education, who introduced many occidental methods into the national system of education. From a popular point of view the whole energy of the officials seemed to be crazily bent on foreignizing the nation. Cabinet ministers dressed up in the latest European style attended frequent balls and skipped about in dances like young girls, to the amusement of some and the scandal of others; and all to win the recognition of the west as a civilized country entitled to modern treaties. Most of the aristocracy rather liked the change, as it led them into habits of luxury and amusement they had little objection to, and was exciting to them if not wholly amusing or edifying. Balls and parties were the order of the day. No entertainment could be thought perfect without an opportunity for dancing. The Rokumeikan was crowded with officials and nobles and people of all ranks with their wives and even children, dressed in what they fondly supposed was the latest western fashion. The craze even invaded Court circles and the ladies of the Palace assumed western attire. Western music was practised and played everywhere and games such as occidental parlours fancied were universally introduced. Foreign bazaars were utilized for the purpose of further introducing western customs, and a movement was set on foot to have the national ideographs done away with and Roman letters used in their place. The theatres too began to introduce foreign plays. All this process of radical foreignization was held essential to the salvation of the country. It was even advocated that as many Japanese as possible should seek occidental wives so as to improve the race. Shoes replaced the wooden *geta* and the girls of our high schools

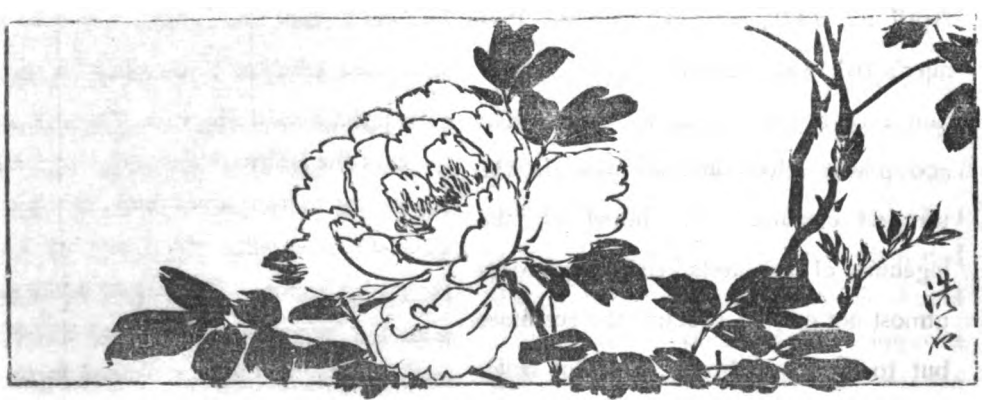
Digitized by Google

were made to don foreign dress. The old conventions were abandoned to allow young men and women more freedom of association after the occidental manner, and society was left without restraint. Needless to say the social revolution thus hastened artificially was not without a considerable degree of demoralization, and the public began to wonder how the panic could be stayed.

The craze for foreign ways reached its height about 1887, when foreign balls and parties were the most frequent feature of official life. Officials complained that they had no time for duty, as often they had to attend balls or parties three times in one day. Mask balls and fancy dress balls lent opportunity for the most extravagant costumes, which were the wonder of the time. The newspaper reports of the time read like some impossible extravaganza. Looking back over the pages of the *Jiji Shimpo* for April 22, 1887, we read that the Premier's ball was the most elaborate occasion ever staged in Japan. More than 400 guests attend and all were in the wierdest costumes ever heard of, the ingenuity of the guests being taxed to its utmost not only to produce the costumes but to interpret them. Beautiful ladies in the most delicate creations of the modiste danced with fierce looking warriors clad in the trappings of feudalism. Some were dressed as peasants fertilizing their fields, others as beautiful flowers, an archbishop was in scarlet robes, a *samurai* in his old ceremonial dress, while the superintendent of police was actually wearing a straw raincoat over armour, after the fashion the noted character Bingo Saburo, and his daughters were dressed in the style of the *ukiyo-e* pictures of the artist Utamaro. The Mayor of the city was fixed up in the garb of Benkei, the ancient hero of fame, and seven weapons on his back. The president of the Legislative Bureau was disguised as a stroling minstrel of the old days, long pipe and braid hat and all. The present Baron Shibusawa appeared as an itinerant priest with a pilgrim's staff, and the Foreign Minister was in the character of Mikawa Manzai, the comic dancer, with his drum and *eboshi*. War Minister Oyama was dressed as a *samurai*, and Home Minister Yamagata as a laborer in tight-sleeved *kimono*. The account given of the ladies of the party would be too prolix to reproduce here, but it was quite in tune with the fancy of their sturdy husbands. The report concludes with the information that the ball lasted until 4 a.m. and was a blessed form of recreation for a world at peace.

Digitized by Google

Naturally a good many of the older people, as well as a considerable number of the young men of the day, thought the country was going to the dogs in thus becoming crazy over foreign amusements and customs and dress, and they were determined to call a halt. Much angry discussion went on and various plots were formed against the lives of the giddy officials. The Minister of Education was assassinated. Some of the plots formed against the lives of officials were unearthed in time to prevent their being carried out. Agitators stumped the country delivering speeches against the foreignization of the nation, Shojiro Goto being a leader in this campaign. The outcome of the agitation and panic over the rapid changes introduced finally led to the formation of our political parties, some taking the conservative and some the liberal view of matters, but all appealing to the support and loyalty of the public as best fitted to protect the country from danger and to hasten its progress.



Digitized by Google

THE LATE PRINCE ITO
THE LATE MARQUIS INOUYE
BARON SHIBUSAWA

PRINCE YAMAGATA
THE LATE PRINCE OYAMA
THE LATE A. MORI

Digitized by Google

SCENE ON MOUNTKONGO, KOREA

MOUNT SAIKA IN KOREA

Digitized by Google

THE KOREAN HIGHLANDS

By DR. TAKENOSHIN NAGAI

IN Korea there are no highlands or great altitudes as compared with Japan, though there are some beautiful mountain scenes, and most of the Korean mountains are of granite, which gives them some distinction, while there is little granite in the mountains of Japan. This means that Korea represents an older geological formation than Japan. The newer formations of Korea are composed of basalt, such as in the Tetsugen region and on the island of Saishu. This rock also runs under Mount Hakuto in Manchuria, and so down through Korea.

Both botany and geology suggest that the Korean peninsula is of the same formation as Japan rather than of China, the separation having taken place but subsidence of the land between them. It is obvious that the valley of the Liao river and the plains of Manchuria were below sea level in past geological ages; but whether the bottom of the Japan Sea was all dry land in those periods is not known, yet there is little doubt that Korea and Japan were connected in times past, as is proved by a study of their botany and geology. The plant life of the two countries closely resembles one another; indeed often they cannot be distinguished. An examination of over 3,000 specimens of vegetation from Korea made by me showed only 400 specimens peculiar to the peninsula as compared with Japan.

On the island of Saishu, some 18 hours from Mokpo, there is a mountain called Kanran, or Harura in native parlance, shaped like a cone, being 6,500 feet high. From the top of this mountain I carried a specimen of rock to the professor of Science in the Tokyo Imperial University and he pronounced it basalt. On the top of the cone there is a crater water in it. The cone looks very high, rising as it does from the sea without no other eminence near. In ancient times it was known as Tanna and was an independent state. Some of the old records say that from the top of the cone one can see the north pole. The surrounding plains are

Digitized by Google

covered with grass, says the record, and wild horses and cattle run over the plains. These horses still rove the plains there and are used by the natives in agriculture, though it is scarcely bigger than an ass. Sometimes the natives gather fifty or sixty of them and make them run over the field to cultivate it for a crop. Some eight miles or so across the plain brings one to the forest line, and as one ascends the cone the distribution of vegetation is easily studied. The lower base of the cone is very green and the vegetation just like that of Kyushu. Leaving the zone of ever-greens we rise of a region of deciduous trees, where one can find the Iwataka orchid among the blossoms. On this island as well as on Mount Chii in southern Korea there is an evergreen peculiar to Korea, a kind of fir. The flora changes as one ascends and on the summit it is quite alpine. The higher part has a vegetation like the northern part of Hokkaido, and the lower zone like south Kyushu. Thus on this island which covers all the zones of vegetation between sea level and 6,500 feet high we have all the vegetation of Japan between Hokkaido and Kyushu.

Around Chiizan in south Korea there is a group of mountains ten of which are over 5,000 feet in altitude, the highest reach some 6,000 feet. The trees of this mountain are sacred and every year priests come to tap the trees to obtain holy water and this they offer for the worship of devotees at the temples. People come in crowds to get this water and the priests do a thriving business. They believe that the possession of it will ward off illness and ill-luck. The shrines and temples on this mountain are of very ancient foundation. Another mountain of this group, called Taihaku, may be reached from Fusan by steamer to Chikuhen from whence it is fifty miles inland. This mountain is 5,000 feet high and has splendid temples. The sides of the great eminence are well wooded with pines. Of course Diamond Mountain, or Kongo San, is well known to tourists, for its magnificent views and old temples. It is a fine place to obtain marvellous views of rocky walls and precipices. The place can now be reached by automobile without difficulty, though it does not run regularly and one had much better depend on jinrikisha. Some of the peaks here are over 6,000 feet high and command magnificient landscape views. The highest peak is some 8,000 feet and has fine alpine flora. The whole region was described in a former number of the JAPAN MAGAZINE under the head of

Digitized by Google

Daimond Mountain and need not be here repeated. After one has traversed the mountain region one comes out on a great plateau covered with thick forest growth. This tableland ranges from 6,000 to 8,000 feet.

Turning to Manchuria we have Mount Hakuto rising above the plains to a great height. It is composed mostly of basalt, and must be of quite late formation, the result of some recent volcanic upheaval. Even now plenty of pumice stone can be found on the slopes of the mountain, on which when the light shines, there is an appearance like snow. To climb this mountain is no easy task, sometimes taking a whole month. The best way is to leave the steamer at Joshin and start inland toward Mount Ko, after passing which one may reach Hakuto in two weeks more. The route is picturesque and varied, with hillsvalleys, and plains, with many pine trees. The earlier forests all perished with volcanic eruptions. The present forest is from ten to twenty miles long, on the Korean side and some fifty miles of the Chinese side. The ancient crater is very extensive, covering at least nine miles round. Further along on the border between China and Korea there is a lake some nine miles in circumference, with which are associated many strange traditions. The lake has an outlet in the river Shokako and rushes over a magnificent fall on the way.

Apart from Kongozan the mountains of Korea are not very noteworthy, and most of them are not easily accessible, especially in the rainy season of July and August when floods frequently occur and endanger the life of the traveller. The stranger had better begin his exploration of Korean mountains with the northern peaks and then proceed southward as he has time and desire.

Digitized by Google

ORIENTAL MONROE DOCTRINE

By SHOJI FUJII

THE aspect of oriental thought known as pan-Asianism is now coming to be talked of under the idea of a Monroe Doctrine for Asia. It is now everywhere on the lips of diplomatists and seen in the pages of the home and foreign press. To the Japanese, however, it is not so new as it may seem to western people. Some twenty years ago, after the close of the war with China, there came into use a phrase which may be translated "mutual help between Japan and China," and was in constant use by the thinkers and publicists of both countries; and this phrase involved all this meant by a Monroe Doctrine for East Asia. It meant that if peace was to be preserved in the Far East foreign nations must be prevented from menacing the independence of China, and if this was to be accomplished Japan must take a hand and help China. Japan and China must stand or fall together, and only by a process of mutual help could they hope to attain that degree of wealth and prosperity wherein they would be secure from outside molestation. As two peoples of kindred blood the Chinese and Japanese should by all means coöperate for their mutual good.

One great difficulty in the way was China's indifference to her danger. She was very weak in diplomacy and yet refused advice. She was poor and in constant need of loans and Japan was unable to afford her the money she needed. Thus China was constantly exposed to western interference, in finance and politics. In fact all the talk of mutual help between Japan and China remained nothing more than talk: it was no more substantial than words, and had no existence save on paper. But as time went on and Japan attained a greater degree of prosperity and international power she began to become more active in her policy of helping China, and to think of a Monroe Doctrine for East Asia as the best way to ensure the necessary protection. Meanwhile also Japan's trade with China was fast expanding and the relations of the two countries were increasingly close. Yet China continued backward politically and likewise experienced little progress financially. Japan, however, had succeeded in revising her treaties with western nations and securing her long desired autonomy.

China, however, was not quite at rest as she saw how Japan was outstripping her in modern advancement, and consequently his disaffection finally broke out in revolution. Indeed the marvellous progress of Japan toward modern strength and stability has influenced the thought

Digitized by Google

of all oriental races and lent them fresh impetus toward self-government. This is particularly noticeable in India and Mongolia as well as in China. Now that Japan has advanced to a position of autonomy and selfconsciousness she is no longer content to rely on the will of other nations. She feels far to proud to be at the beck and call of those who reckon themselves her superiors. Such countries as England and America do not much like this. But since Japan has launched out on this policy of making East Asia independent of western countries she has to stand by it and stick up for it, which is not light responsibility. The policy has given rise to various phrases and slogans which some do not like, such as "Asia for the Asiatics," "pan-Asianism," the "Monroe Doctrine for Asia" and so on, all of which is the fruit of Japan's old policy formulated twenty years ago for the mutual benefit of herself and China.

The term or phrase "Asia for Asiatics," may easily be misinterpreted, and is rather an awkward way of expressing our policy. The Monroe Doctrine for East Asia is easier to understand, being less vague and ambiguous. It cannot be interpreted to threaten England's interests in India, and more than the American Monroe Doctrine can menace British interests in Canada. Hitherto Japanese writers and speakers have been somewhat reticent as to the doctrine, but since the war in Europe they are more frank and inclined to talk about it. The war caused almost a universal interest in the question of the rights of nations, and more especially their right to self-determination without alien interference, an idea earnestly welcomed in the Far East, as it gives Japan and China a chance to enforce their desire for independence of western molestation. Japan and China have the same desire to be free from the imposed will of others that England, America, Italy and France have. We are to be as free as our Allies. Orientals did as much as any other races to win the war and they should be treated on exactly the same level and be accorded the same rights as western races. Righteousness and humanity are not the exclusive virtues of occidentals. At all events if the occidentals were as righteous and humane as they professed, they should be asked to show a little of it among orientals. Japan and China are determined that western nations shall henceforth deal with oriental nations on the same basis as they deal with themselves. We are going to hold western nations down to the principles they profess as we have never done hitherto.

Of course there are some among us who regard western nations as purely selfish and dishonest, practising one set of rules for themselves and another set of rules for the Far East. They seem to believe that England does not treat Indians exactly as she does her own subjects at home. Others hold that western nations are quite as unjust as Germany proved herself to be in dealing with Belgium, and there is little to choose between the lot. Many of our people hold that the war and the Peace Conferences discloses as never before the sinister side of European civilization. When the League of Nations was first proposed Japan was inclined to favour the idea, and sent her delegates to the Peace Conference with that view in their minds, as the idea seemed to support principles of righteousness and peace between nations, that hitherto had been

Digitized by Google

set at definance. It seemed to Japan an excellent means to promoting that equality and freedom between nations, which had been only too long neglected or completely ignored. But no sooner did Japan make proposals that western nations act upon their professed principles of racial equality than she was suppressed and her proposal rejected. Under these circumstances it is very difficult for Japanese to believe in the honesty and justice and humanity of western nations.

It is this feeling of disappointment and suspicion that has made the Japanese now more determined than ever to promote a Monroe Doctrine for East Asia. Their bitter experience at the Peace Conference in having the racial-equality proposal turned down has set them thinking anew, and they feel as if they did not know whether to trust western nations or not. In April last a mass meeting for the support of an oriental Monroe Doctrine was held at the big Hongwanji temple in Tokyo at which resolutions were passed asserting that the peace of the Far East has been in the hands of Japan, and that she intends to maintain this peace, in spite of the fact certain western nations are stirring up trouble secretly in China. Japan intends to unite all East Asia in the determination to maintain its independence and the protection of its honour and right, and will allow nothing to prevent her fulfilling her mission in the Far East. No foreign aggression will be tolerated, and the Monroe Doctrine for East Asia will be enforced. Japan's responsibility for China has driven her to this policy and she must maintain it at all costs.

There is a conviction in Japan that the defeat of our proposal for equal treatment of all races was due to the interference of the bigger nations at the Peace Conference. But this snub only stimulates the patriotic ambition of Japan all the more, and no doubt it will lend great impetus to our policy of making the Monroe Doctrine for Asia real. It brings into action all our latent national forces and directs them into channels likely to strengthen our position in this part of the world. In this way our treatment at the Peace Conference has been a great boon to us, as it has proved a means of deciding us once and for all that a MONROE DOCTRINE FOR EAST ASIA MUST BE ENFORCED.

Digitized by Google

SHINYEN SATO

By K. HOSHINO

ONE of the first Japanese to become fully acquainted with western learning was Shinyen Sato who passed away some seventy years ago; and he was a a great Japanese scholar as well. Indeed he combined in his accomplishments a marvellous mass of learning covering such subjects as Chinese classics, medicine, strategy and general business, to say nothing of his knowledge of finance, religions, natural history, astronomy, geography and surveying. His biography as well as his writings reveal what an exceptionable talent he had. That he was an energetic author is clear from the fact that he left some eighty thousand documents written by his own hand. Facts now spoken of as the discovery of modern science, such as the selection of seeds by the salt-water test, Sato mentions in his books. In one of Sato's volumes, called the Bokaiyoron he speaks of an automatic boat he had invented, equipped with guns that could attack an enemy ships. In his Kaikuron Sato explains the Kojiki, Japan's oldest historical record from an astronomical point of view.

In his book called Suito Hirokuin Sato indicates the trend of political thought whereby the feudal system was finally abolished and the Restoration achieved. He suggested the establishment of the various departments of government now in use long before they were thought of by others, insisting that there should be separate departments for the army, navy, home affairs, agriculture and commerce. His ideas on education also implied many of the reforms that have since been introduced, such as the kindergarten. Sato was something of an imperialist, holding that Japan should subjugate China, Siam and India, contemplating a day when various foreign nationalities should become subject to his country. Sato says that Japan should by all means conquer the south sea regions. His sentiments may smack of pan-Germanism but he did not build castles in the air to the same extent as the Kaiser. He was convinced that it was for the good of the world that the civilization of God's country, Japan, should be shared with less fortunate races. Sato had nothing of that western hypocrisy that attemps to subjugate foreign countries on pretence of teaching religion. With Sato merely to bring foreign nations under the influence of Japan was religion enough for them.

Shinyen Sato was the son of a scholar, Nobukuni, a physician by profession. During the period of civil war agriculture had become so neglected that food was scarce and many were facing famine. Sato, then wrote treaties on agriculture to persuade the people to return to the land and till it. He acquired a considerable fund of western science and general knowledge from the Portuguese visiting Japan, which he used with great skill in instructing his countrymen. The first of the Sato family died in 1678. The second Sato was also a medical man by profes-

Digitized by Google

sion but engaged in teaching many branches of science, becoming very proficient in the Dutch language. The next Sato was equally versed in western science and added a knowledge of mining to that of his ancestors, writing the first treatise on the subject to be published in Japan. And thus all the ancestors of Shinyen Sato were men of mark in the world of learning.

The subject of our sketch was born in the province of Dewa at the village of Koriyama in June, 1769. At the age of twelve he was fairly well on the way with his education, and visited parts of Hokkaido on mining trips with his father, seeing also the dire effects of famine on the population. After the death of his father young Sato went to Yedo, being then only sixteen years old; and in the shogun's capital the young man gave himself up to the study of the Dutch language and of medicine, including at the same time such branches of science as economics, astronomy, botany, and engineering. Under the auspices of Lord Tetsuyama he wrote a work on the mistakes of governments. Subsequently he made a tour of Shikoku and Kyushu and took a course in foreign gunnery at Osaka. Later he became an official under Kano of Kazusa, where he had a a wholesome influence on the rural population. Then he removed to Yedo to practise his profession as physician, at the same time devoting much attention to the subject of moral philosophy. After a time he went to Tokushima in Shikoku where he engaged in the manufacture of cannon and cannon balls, at the same time writing a book on artillery. He also showed the local feudal lord how to carry on reclamation of waste lands.

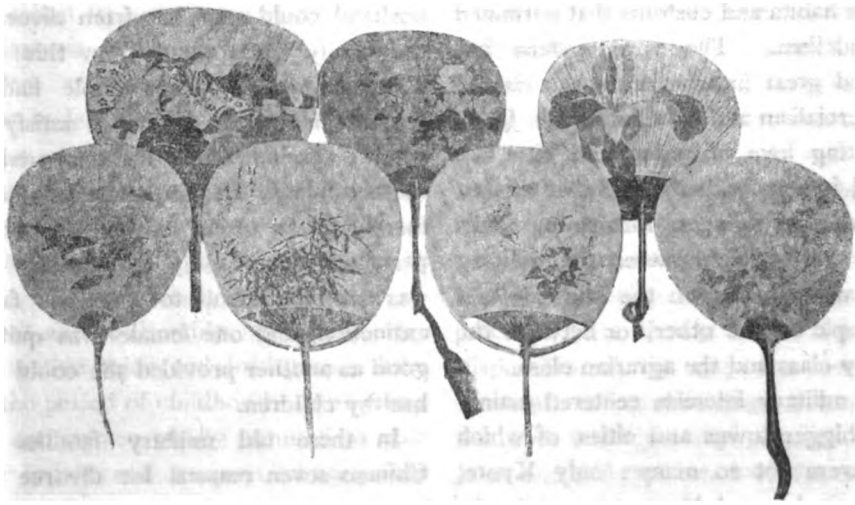
When Sato returned to Yedo he became a high official under the shogunate and was a great authority on shipbuilding, artillery, strategy and diplomacy, his wide learning and farsighted wisdom evoking the admiration of his contemporaries. His outspoken frankness on all matters where truth was paramount, however, was not relished by the narrow-minded officials of the Shogun, who no doubt were rather jealous of him; and so he was obliged finally to withdraw from Yedo and return to Kazusa where he engaged in agriculture and the further study of science. He taught the farmers around him how to raise stock, especially horses; and the present ability of that province to produce good horses may be ascribed to the influence and teaching of Sato. Needless to say his effort in agriculture did not pay well and he was obliged to return to Yedo where there was more scope for a scholar. Due to straightened circumstances he engaged in teaching Shinto; but later he found occupation in going to the province of Shimofusa to survey the coast, obtaining materials for the books which he wrote later. On his return to Yedo many distinguished men became his pupils and he gained a great reputation for learning and wisdom.

Sato now undertook the revision of the volumes published by his ancestors, and issued them in various editions on such subjects as agriculture, astronomy, geography, political economy and military science. His great learning and shrewd wit still made him an object of suspicion on the part of the officials and in time he won their aversion and was thrown into prison with his distinguished pupils, Choei Takano, and Kazan Watanabe. He escaped the extreme penalty, however, and when he was

Digitized by Google

released he engaged in the teaching of agriculture again, taking up politics and riparian work as well, for the various feudal lords. Later he came into favour with the officials of the Shogun again and was entrusted with important duties of an advisory nature. He never gained the complete confidence of the shogunate, however, and had finally to withdraw connection with the government.

It was a time when the authorities of the Shogunate were greatly disturbed by the visits of foreign ships demanding intercourse with Japan; and when Sato was asked what should be done his only reply was to hand the officials some of his books on politics. The volumes, numbering 28 in all, treated chiefly of finance, gunnery, strategy, uaval war and national defence generally. Sato continued to engage in writing books up to his eightieth year. After a brief illness he passed away in 1850 and was buried at the Sanozenji temple at Asakusa in Tokyo. After the Imperial Restoration the posthumous rank of the Fourth Class was conferred on Sato in recognition of his services to the empire. No one can study the works of this man without seeing how far in advance of his time he was; and many of his opinions are pertinent even for the treatment of modern problems. But if his brave spirit still beholds the progress of Japan it must indeed be pleased to see how many of the reforms for which he contended have been inaugurated.



Digitized by Google

DIVORCE IN JAPAN

By M. FUKAWA

THAT divorce prevails in Japan beyond most other countries of the world is not to be so much wondered at when one considers the imperfections of the family system, arbitrary customs regarding marriage and the inferior position to which woman is consigned. To this may be added the general indifference to individual rights that Japan has inherited from feudalism.

The old family system of Japan was a very arbitrary one in which the powers of the head of the family were almost absolute; but this is fast being succeeded now by a system more in sympathy with democracy and the rights of the individual. The old system was not unlike that which obtained in ancient Rome, being based purely on militarism and the various habits and customs that pertained to feudalism. The new system has received great impetus from the rise of commercialism and industrialism in Japan promoting love of peace and city life. Indeed it may be truly said that the last 800 years of Japanese history has been mainly a struggle between the military clans and families on the one side and the people on the other, or between the military class and the agrarian class.

The military interests centered mainly in the bigger towns and cities, of which there were not so many: only Kyoto, Yedo, Osaka and Nagasaki; while the rural life was represented by the villages. Towns naturally arose around the feudal castles and took on a military spirit and way. In all these military centers woman was a mere chattel, and her manner of treatment left a mark on Japanese civilization from which it has not yet recovered. The family life of the military clans was very despotic and in this depotism woman received least consideration. The military clans married their women to other military families or clans rather than to any man of the families or clans: she was spoken of has to marry or as having married a certain family, or clan. Her supreme ruler was her mother-in-law, and if she failed to be wholly subservient this despot she was promptly divorced and sent away. No degree of affection on the part of a wife and husband could save her from divorce if the family once decided on this step. Thus many a loving couple had to separate for ever merely to satisfy the whim or prejudice of a bad-tempered old mother-in-law. The son's wife was looked merely as an organ for child-bearing to perpetuate the family succession. She was an instrument to preclude family extinction, and one female was quite as good as another provided she could bear healthy children.

In these old military families the Chinese seven reasons for divorce were usually adopted: the woman was to be divorced for any of the following faults:

Digitized by Google

barrenness, unchastity, disobedience to mother-in-law, gossiping, stealing, jealousy and incurable disease. It is interesting to note that a man could get rid of his wife if she talked too much, which must have been very hard on garrulous women; and that she could be sent about her business for jealousy is ominous of the fact that she was bound to endure rivals or get out. All these things have left an indellible impression on the Japanese mind in regard to women. In respect to divorce it is interesting to note that there were three circumstances under which a woman could not be sent from her husband's house: when she was in mourning for her mother-in-law, when she revealed a wonderfully capacity for rising from mean beginnings to nobler ways, and when her family which she left on marriage, had become in the meantime extinct. This was the law of China, and it was adopted in Japan. In the days of the Tokugawa government a husband could get rid of his wife simply by handing her a letter of divorcement; and the same method is frequently adopted even today.

Another frequent cause of divorce was carelessness as to the duty of making prudent marriages. As most people know, in Japan betrothal is different from custom of western countries. The whole things is in the hands of the parent and is managed by them, too often without much consideration for the parties to the union. Often indeed the matter is arranged and unalterably fixed before the prospective bride and bridegroom have left the period of childhood. In this way men and women wholly unsuited to each other in taste and temperment are joined together in marriage, and the natural result is speedy divorce. In many cases the marriage is arranged by a go-between, and the couple are summoned to meet each other for the first time at a theatre or restaurant or at a friend's house, and the marriage may take place soon afterwards with little or no acquaintance between the pair. This method, known as *miai*, or meeting and seeing, is a fruitful cause of divorce. In a Japanese marriage many things have to be taken into account that are ignored in western marriage. It is very important, for instance, to regard the birth and rank of the one you marry; also the school she graduated from and her social disposition and accomplishments. Usually the go-between cannot be fully depended not to exaggerate the position and virtues and general accomplishments of the lady or gentleman he is very anxious to get off his hands, as he often receives a reward for it, at the expense of the happiness of two or more lives.

There are, moreover, numerous social causes for the present frequency of divorce in Japan. The Japanese woman has been for ages, and still is, educated in strict obedience to the three rules for a faithful wife: Obedience to husband and mother-in-law when married and to her sons in old age. The main virtue of her life is laid down as submission. It has made her the most docile and tender creature in the world, a veritable angel in temperment and manner, but a character easily deceived and illtreated, a victim of the unprincipled and the wicked. In fact the great beauty of character and disposition of the Japanese woman is constantly taken advantage of to enslave her both morally and physically. It has been and old custom, too, that a really virtuous woman will not marry a second time but go into perpetual mourning for

Digitized by Google

her husband, and spend the rest of her days under the roof he provided for her. Thus the Japanese woman clings to her house and home, enduring even the greatest injustice and tyranny from her husband, it may be, because she desires to end her days as a faithful wife in the home to which she was consigned, even though in fact it be no home. For this reason one seldom hears of a Japanese woman seeking divorce. The innumerable divorces in Japan are nearly all sought and obtained by men, and mostly for wayward reasons.

Other circumstances, too, have their effect in bringing about divorce. Divorce is most common among the very poor and the very rich, so that these extremes tell against domestic happiness in Japan. It may be said that divorce in such countries as America is often due to the extravagant freedom allowed to woman as well as to having too much money in the family. The western woman will not obey a husband who is cruel or licentious. Though this attitude obtains among a few of our more highly educated women in Japan it may be regarded as generally absent. Of course the rich enjoy greater freedom as to morals than the poor. Usually the rich man, if he does not care for his wife, or likes a variety, can easily obtain his wants, as the *geisha* class provides an ample supply; while the poor man cannot afford this relief to disappointed love. Many well-to-do men keep concubines Women have no relief in this way, as the social sanctions are strictly against it. The Japanese woman, generally speaking, is much more chaste than the Japanese man.

In seeking divorce the Japanese seldom appeal to the law courts, as disgruntled wives and husbands do in the United States. In ninety-nine cases out of a hundred the Japanese divorce is arranged out of court. Article 183 of the Japanese Civil Code admits ten causes for divorce, yet divorces seldom appeal to the law. They do not care to air their family linen before the public. In any case it is much more convenient to send a wife off without ceremony. The usual court divorces are those where one of the parties to the suit is missing for over three years, cases of adultery on the part of the wife, desertion, execution for crime. It is the woman that most often appeals to the law court, and yet she does so seldom. In Japan any man at any time can easily divorce his wife by private negotiation.

Great improvements are constantly going on in regard to marriage in Japan, which may eventually reduce the number of divorces. One such improvements is later marriage and a greater freedom in regard to the choise of wives. The young men and women of modern Japan meet much more frequently than formerly and often know each other very well before bethrothal and marriage. Not only so, but the education of woman is going on in a more enlightened and modern way, so that the younger generation of women will be able to make wiser choice in regard to husbands. The Japanese woman is gradually awaking to a consciousness of her rights and the limitations of her duties. She is no longer content to be a mere slave. At present numerous Japanese girls go into business and other callings rather than marry unhappily. This is quite a new thing; for in the old days marriage, happy or not, was the inevitable doom of woman. On the other hand the stress of living is preventing marriage among the lower classes and this leads to illicit relations and an increase of illegitimacy. The young widow, also, is no longer content to remain one. The influence of occidental civilization on Japanese marriage customs is greater, especially in a religious sense, though it is very difficult for the Japanese man to admit any religious sanctions in regard to marriage.

Digitized by Google

GAZETTES AND BLUE BOOKS

By M. KONO

IN Japan the Official Gazette is known as the Kampô, and is very different from the publication known as official gazette in other countries. In occidental lands such papers are in some sense an expression of Government policy and opinion. But in Japan the Official Gazette contains nothing more than announcements of official changes in the Government or important information for the public, all issued without criticism or comment. It is not an organ of opinion and makes no appeal to the common people. Naturally such a publication has very few subscribers. The size of it is much smaller than that of a newspaper, yet it is considerably larger than its news.

The way in which the official Gazette is got up indicates its severe bureaucratic origin. It does not condescend to use the *hiragana* script of the daily press, but adheres to the *katakana* instead; and the arrangement and style suggest a cold officialism. For some time a movement has been on foot for the democratization of the Official Gazette. It has been felt that when the Government goes to the trouble of publishing a special organ and the nation has to pay for it, greater benefit to the public should be obtained from the venture. Some important reforms have been made in the paper since Mr. Keihachi Ikeda entered the office of publication, and since then the number of subscribers has somewhat increased. It now looks more like a newspaper and is in every way more sttractive, but there is still room for improvement. Perhaps the greatest change in its management has been the admission of advertisements; and the train time tables of the Imperial Governnment Railways have been appearing in its columns. Current prices are a further new feature of the paper. Moreover the paper is now to be had from news vendors and even from newsboys on the streets. All the official Gazette now needs in order to emulate the regular newspaper is some current news and a few stories in fiction.

Considering the size of the Official Gazette it is one of the cheapest of papers, furnishing from 20 to 60 pages daily for the small sum of 60 *sen* a month. But the nature of the information in the numerous pages is, of course, not such as to appeal to the general public. At the high price now commanded by paper it might almost pay to buy the Official Gazette for waste paper, since the value of paper material in a month of it sells at about fifty *sen* to old paper dealers. By paying sixty *sen* per month for it and re-selling the paper to paper dealers a subscriber can have his monthly subscription for ten *sen*. One reason why the Official Gazette is so cheap is because the Government has its own paper mill

Digitized by Google

and printing establishment and its production is carried out in the most economical way. Moreover, since most of the matter in its pages is the composition of officials the paper has to pay nothing for copy, and the cost of getting it out is less than the cost to daily newspapers.

The Official Gazette starts in at once on the front page with no list of contents or anything to indicate what it contains. All is composed and printed in the simple yet dignified style of government officialdom. First come Imperial ordinances and edicts, then laws, followed by instructions of ministers of State and other officials. Next we have all the official changes in the government offices, the army and navy and in civil life. These changes are printed always in a very exact manner so that one can make no mistake in knowing who is who and what has happened to him. In some ways this is all very important, for the order of rank in which an official is received must correspond with his order of rank as printed in the Official Gazette when he was last moved or promoted. The movements ments of officials are also carefully chronicled in the Officia Gazette, including official tours, occurrences, deaths, ceremonies at the Imperial Court, the condition of the Imperial health, names permitted to visit Government schools, names of graduates of such schools, successful graduates for the degrees of M. D. and other academic degrees. The names of high officers in diplomacy, law, consuls and so on, are all in the Official Gazette. Returns from the Foreign Office of reports from abroad, and from Japanese consuls abroad concerning commerical and industrial conditions in foreign countries, reigstrations in connection with new undertakings and capitalization, reprots of courts, persons who have absconded, persons adjudged incompetent, changes of citizenship, the lists of foreign diplomats in Japan and their attachés. As there is no other convenient source for seeing consular reports the Official Gazette is specially useful to foreign importers and exporters.

Next in importance to the Official Gazette among official publications comes the Shokuin-roku, which may be translated the Official Red Book, corresponding to the Blue Books of western governments. In this volume there are to be found complete lists of all Government and municipal officials. Other books of the kind have been attempted by private authorities, but none of them can compare for accuracy with the official volume. The Japan Gazette of Yokohama published a directory of names and trades which is largely a precis of the Official Red Book, but is not exhaustive. One defect of the Red Book is the absence of the names of military and naval officers in certain positions, this information being regarded as secret. These secret lists are published in a special volume by the authorities concerned, for the army, but for the navy no publication is permitted even by authority.

In the past the famous Official Red Book has been issued in two volumes, the first containing the officials of the central Government, and the second volume those of the local government, but now the book is issued in only one volume with a blue cover, after the English fashion. From the Official Blue Book one can learn the rank and position of all Government officers with their respective salaries, duties and orders or decorations. Only persons above a cer-

Digitized by Google

tain rank, however, have their places of residence printed in the book.

Every Government office in Japan has an official charged with the duty of making proper reports to the Official Gazette and the Official Blue Book; and in these reports there must be no mistake whatever. The Official Gazette is issued from the office of the Government Printing Bureau in Tokyo every day except Sundays, and the Official Blue Book is published once a year in August, and contains all officials up to the 1st of May. Of course the official printing bureau publishes a good deal of other literature be-ides that mentioned above, chiefly Government reports of various kinds, as well as national statutes, bonds, and bank notes. The office is completely equipped with the latest machinery for the best style of printing, and does very artistic work. The Government paper mill manufactures the paper for the national bank notes out of native materials, utilizing only foreign technique and method but in many ways the process is purely Japanese. Indeed the paper used by the Imperial Government is unique both in quality and appearance, the nation being long expert in the making of good paper.

Digitized by Google

JAPAN-AMERICAN CABLES

By KAKICHI UCHIDA, M. P.

(Ex-Minister of Communications)

As Japan is now accounted one of the great Powers of the world, with a consequent increasing complexity of diplomacy, the matter of telegraphic communication between her and the rest of the world is of increasing importance. Not only in reference to what is going on in the world and what Japan wants to communicate to the world but in regard to commerce and trade efficient telegraphic communication is a subject that cannot be neglected without great disadvantage and loss to the nation. The question of international telegaphic communication is absolute. The present system is wholly inadequate. Its services are too slow and its rates too high. It is a crying evil that should not be left to journalists and news vendors to complain about and seek to reform; it should be taken up by the nation.

At present if one wishes to communicate with Europe from Japan there are two routes, by south Asia and by Siberia, there is a third route possible by way of America; but since the rates by south Asia and Siberia are by far the cheaper one does not usually resort to the American route. The Siberian line is now in a state of disorder, however, and most of the despatches have to be sent by way of south Asia with the result that the line is overworked and conditions are congested. We are, therefore, often obliged to bear the extra expense of telegraphing to Europe by way of the United States.

Such is the situation as between Japan and Europe; but how does the matter stand as between Japan and the United States? There is only one cable between Japan and America by way of the Bonin islands, Midway island, Guam and Hawaii. The cable between San Francisco and the island of Guam is used to communicate with the Philippines and with Japan by way of the Bonin islands, so that Japan can have but half the use of it. This scarcity of cable communication is remarkable compared with the eighteen cables across the Atlantic. On the Atlantic cables the rates are about 50 sen a word but on the line between San Francisco and Japan the rate is usually about yen 2.60 per word. Both government officials and merchants are thus put to great trouble and expense in keeping up proper communication with the United States. There is no need at present more pressing than that of a better cable communication between Japan and America.

The telegraphic returns of the two countries show that in 1913 the number of words transmitted between Japan and the United States was 680,000; and in 1914 they increased to 1,070,000 words. In 1918 cabes between the two

Digitized by Google

countries covered 5,060,000 words, and this year the total is expected to reach at least six and one half or seven million words. It is, thus, quite unreasonable to expect the present cable facilities to meet the situation. The greater part of this cable was laid by America after its occupation of the Philippines in 1902, and the branch cable to the Bouin islands was laid in 1906. This line is specially for communication between Japan and the Philippines and is capable of 8 or 9 million words annually; but according to the regulations of the cable authorities Japan is not entitled to use more than 4,500,000 words a year, but in 1918 she used over 5,000,000 words, thus going far beyond the regulations of the cable. And if Japan is to need at least seven million words a year in the near future the capacity of the present system is wholly inadequate. She cannot call in the assistance of the Asiatic lines without great cost and inconveninne of delay.

When I was an official in the Department of Communications I proposed certain improvements in cable communication to the authorities, but they were too much occupied with the war to do anything in connection with my suggestions. As far as increased wireless stations is concerned my suggestions have been acted on. Though the new wireless station is one of the most powerfully equipped on the Pacific it cannot meet the situation without a further increase of cable communication. After I left the Department of Communications last year I took a tour in the United States where I was constantly plied with inquiries as to the likelihood of better cable communication with Japan. All the leading people were interested in the subject and very enthusiastic for improving the situation. On returning from America I talked over the situation with some of the leading business men of Japan, especially Baron Shibusawa. We had a meeting of the principal persons interested in better communication with America in May last, assembling at the Bankers' Club in Tokyo. Most of the representatives of the big shipping companies, exporters and importers and Bankers were present. It was unanimously agreed to investigate the situation and formulate plans for better organs of communication. There have been other meetings since and the plans are steadily going forward toward realization.

It is a great encouragement to our plans to have the willing approval of the Department of Communications and the Foreign Office, while the American Government is also deeply and sympathetically interested in the scheme. Needless to say a better system of communications between the two countries will do much to promote a better knowledge of each other and bring about a more mutual approach in our international relation, and contribute something to the development of civilization. At present misleading rumours constantly appear on one side of the Pacific or the other and there is no way of speedily rendering them harmless by establishing their falsity, owing to lack of efficient able service. With facilities for a better exchange of views the situation in this respect will be much improved. Out of sight out of mind is as true in Japan as in America. I was surprised when in America to note how little about Japan appears in the press of that country, and what little is printed is too often not accurate. When the proposed new cables are completed the situation will be thus greatly relieved.

Digitized by Google

THE BLACK STEM LILY

By N. IJIMA

WHEN the founder of Christianity said that "even Solomon in all his glory was not arrayed like unto one of them," He evidently had in mind a lily such as the one we here describe. Indeed the lily has been admired for many a century, and among Christians is regarded as a symbol of immortality. Foreigners prefer the white lily, which is always in evidence at Christmas and Easter. There is such a demand for white lilies that usually there is no great difficulty in obtaining them, especially in Christian countries. Japan exports large quantities of white lilies to America, England, Russia, Germany, Holland, Canada, Denmark, Belgium, India and Australia. Also to many other lands, too numerous to mention. The demand from America is usually the largest. Japan is the only country in the world that grows such vast quantities of fine lilies for export. Bermuda and Holland do a little exporting of such blossoms but nothing in comparison with Japan. One reason is that in other countries nxious insects are troublesome, while in Japan there is little or nothing of this difficulty. Moreover, high wages and unsuitable climate prevent other countries from successfully competing with Japan in growing lilies.

Nor can any western country produce such lily bulbs as Japan. The white lily bulbs of Oshima are six inches round at a year old, whereas in America, for example, they are only five inches in two years. The total of the annual lily exports of the world is about 40,000,000 bulbs, of which Japan supplies some 25,000,000 bulbs. To-day Japan is *par excellence* the land of lily bulbs. Our greatest producing center is in Saitama-ken, which yields some 10,000,000 blubs annually. Large quantities are also grown in Kanagawa, Guma, Kagoshima and Okinawa.

Of the Japanese lily there are over 500 varieties, and of these about 50 varieties are exported. The pure white commands the highest price usually. Of the white lily there are six fine varieties. At least 95 per cent of our exported lilies are pure white, and some 80 per cent of these are the *lilium longiflorum*, with black steam. The white blossom with the black stem is the most graceful and beautiful of all the lily family. No other can compare with it, and it takes the lead everywhere. The best of these come from Saitama-ken, and some from Gumma-ken.

The cultivation of this lily requires great care. The soil must be free from floods and easily drained if a heavy rainfall should lie on it. A wet soil on which a very hot sun shines after rain is not good for lilies. Lilies can stand water well enough, but not too much heat. A field sloping downard to the North or East is best; and if placed among mountains or hills it is all the b tter. Next to proper soil the fertilizer used is very important. A mixture of plant ashes and dust is excellent, but there must be no volcanic ashes. A loamy soil is the most suitable for growing lilies, and next comes sandg clay with pbbes.

An important period in the life of the lily is during September, October and November, October being best. The soil should be well tilled before setting out the bulbs, and the soil should be about one foot deep and thrown up twice at least on a fine day, making the earth quite even. Having sufficiently tilled or

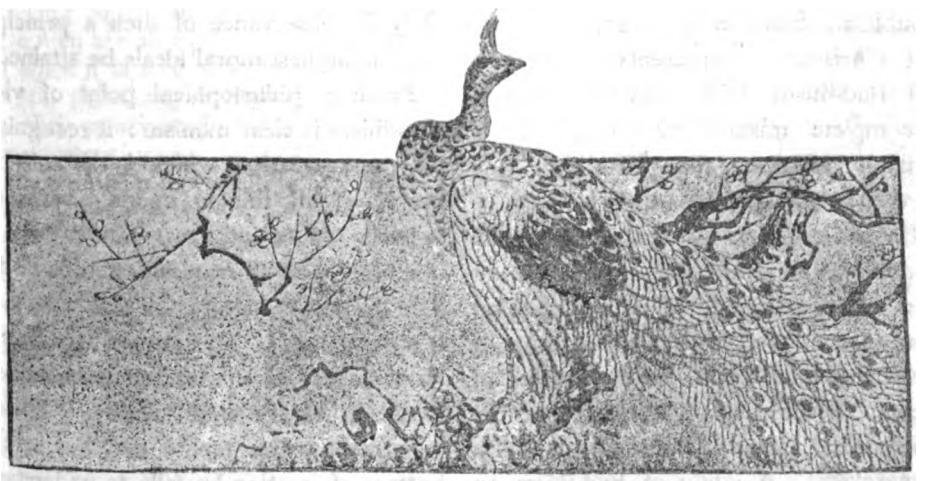
Digitized by Google

loosened the soil shallow furrows should be made in parallel lines, the spaces between the furrows being about a foot and a half to a foot and three-quarters. The bulbs should be set in the furrows face upwards and about three to six inches apart. Then cover them with about one inch of earth, and put some fertilizer on it. Care should be taken not to have the furrows too deep or too shallow.

Having set out the bulbs they should be looked after once in December, twice in February or March, but do not move the earth until the bulbs have well budded. Then the most important part of the work is the proper nipping or pruning of the young plants. It shonld be done in such a manner as to save all the nourishment of the plant for the blossom. One has to be very careful not to nip the flower before it begins to bloom. After the blossom bud has developed to an inch or so in length is the best time to nip it. Too early or too late is fatal to the plant. If a bulb spends too much of its strength in blooming it will not grow big enough.

Instruments should not be used for weeding, the hand being best. The weeds should be removed one by one and not plucked up in bunches. One must not disturb the soil around the lily plant. The proper kind of fertilizer should be used and it should be used at the proper time. Nitrogenous fertilizer is better than one containing potash or phosphate. One cannot take too much care in regard to this part of the operation. A compost made from stable manure and straw or grass is excellent. The fertilizer can either be placed in the furrows with the bulbs or put on the ground as topdressing. But the fertilizer should not touch the bulbs nor laid under them. Beancake is good for lilies before sprouting, but it should be first soaked in water and mixed with vegetable ash. Rich animal manure is best applied just before nipping the flower buds, this being the time when the bulbs grow most rapidly. The animal fertilizer should be applied four or five times at this period. The animal manure should at least be four or five days old before being applied. A cloudy day or in the evening is the best time for putting on fertilizer. The bulbs take nourishment from their upper roots close to where the stem joins the bulb. When the leaves fade and the stems wither it is time to take in the bulbs. They should be stored in a place that is not too dry and yet has no heat.

In Japan a quarter of an acre for growing lilies is rented for about 35 *yen* a year, but one may make an annual profit of between 300 and 600 *yen* from a good lily plot.



Digitized by Google

BUDDHISM AND DEMOCRACY

By DAITO SHIMAJI

IF the European war has influenced Japan in one way more than another it is in the direction of democracy. The new democratic ideas are cropping out everywhere, in politics, economics, army and navy and other departments, and effecting all our social problems. Democracy, however, has a special interest from a Buddhist point of view in Japan.

One of the first questions that arise is whether Buddhism is more favourable to democratic forms of government or to monarchical forms, though the latter are sometimes democratic. Of course it is only natural to suppose that in Japan at least Buddhism would be more disposed to favour monarchism than republicanism. Christianity is obviously based on democratic principles, though not essentially republican. Some in this country suppose that Christianity represents democracy and Buddhism aristocracy; but this is a complete misunnderstanding. It is certainly not true that Buddhism is a slave of bureaucracy.

If one desires to know the teaching of Buddhism and Christianity he must study them. According to Christian teaching there is one supreme God, the Creator of heaven and earth, and the disposer of all events. From this it is clear that the fundamental idea of Christianity is really monarchist. A study of Buddhism on the other hand does not bring out that idea; its ethics and philosophy incline rather to democratic ideas. Buddhism stands for natural law, and claims that a good cause produces a good effect and vice versa. This law of causation represents the cosmology of Buddhism. According to this law every human being on earth is responsible for himself, and this mutual self-responsibility gives all living beings mutual sympathy and respect. Buddha can do all things save three: he cannot nullify law of causation: that is one thing he cannot do. The Buddhist thinks that the Christian notion that everything is due to God is a superstition. Every persons should be responsible for self alone. What is this but the fundamental principle of democracy? Only by observance of such a principle can the highest moral ideals be attained.

From a philosophical point of view Buddhism is clear monism: it recognizes only one principle which is the unifying power of all things, making harmony between nature and man, uniting them in one body, and all mankind are one body. The oneness of nature, of man and God is a great truth. To outward appearance it seems not to be so, but this oneness exists in fundamental reality. Unless man realizes this reality that lies at the bottom of creation he fails to understand

Digitized by Google

But how far does Buddhism in practice lay emphasis on democracy as against aristocracy or bureaucracy? Of course the religion follows its principles, and we have seen that these involve faith in the unity and equality of all mankind. Buddhism does not recognize class, whether bureaucrats or aristocrats or democrats: it recognizes only men and women: humanity. Philosophically and intellelctually Buddhism aims to study the principle of unity in human nature and the equality thus involved. The Buddhist nature includes everything and yet transcends everything. It harmonizes all the inconsistencies of existence, which we experience in this world of phenomena. Aristocracy and bureaucracy and democracy are all one to the Buddhist. The apparent differences between men are due to time and space and circumstances, but they are more apparent than real. Perfection exists nowhere. If aristocrats are not perfect, neither are democrats. They are but two sides of the same thing. Democracy is popular despotism and despotism is over-emphasis on one point, the ego in things. Sovereign and people are not two but one. All are mutually interdependent.

The present campaign for democracy is nothing more than an idealized reaction against militarism. After the close of the European war President Wilson and Mr. Lloyd George began to talk democracy and to associate it with permanent peace. This was a good policy in overthrowing militarism. The principles of these men are all right so far as they go; but when it is seen that they themselves are still practising militarism it is clear that their principles do not go far enough. The western world is today practising militarism under the beautiful and popular garb of democratic righteousness and humanity. This Buddhism would not dare to do or to support. The garments must be plucked off and the real nature exposed. Let it be seen who are the real democrats and who are not. Buddhism demands that peace be based on spiritual considerations, not materialistic and militarist reasons.

life and is unable to transcend material things. Buddhism teaches that suffering in this life is due to the relation between the ego and the non-ego, and suffering can be relieved and modified only by following the principles of Buddhism. Esoteric Buddhism teaches that every living thing partakes of the nature of Buddha, including animals and plants. The essence of substance of the ego is Buddha, which is entity or Being. Everything, organic and inorganic, is but a revelation of the Absolute. In one of the old sutras there is reference to one who worshipped every man he met because he recognized in him the essence of Buddha. Because every one has this nature he can attain unto Buddhahood.

From the teaching of Buddhism it is clear that all souls are equal. Buddha worshipped all whom he met because they evinced the Buddha nature. There is no difference, male or female, high or low, rich or poor, all alike have the nature of Buddha. In the world of reality, of pure being, all spirits are equal. It will be seen that Buddhism admits a kind of pantheism, if all things partake of the Buddha nature. If we refuse to believe in this universal unity of nature no salvation is possible, for then we cease to be united and sympathetic. Buddha did not welcome any exclusive ideas. His disciples were common people. All can become Buddhas by accepting the doctrine and following it. One man is in a state of Buddhahood today, and he looks at a man who may reach that state tomorrow or in future. Once you grasp the truth you are a Buddha equal to any other. Thus the teaching of Buddhism is based on these fundamental truths which are obviously democratic. Though order and rank may be necessary in a state Buddha accepted no class system. He regarded all men as brothers. Buddhism is the greatest democracy on the face of the earth. The superiors to maintain order among the priests were elected by those they ruled. There was no room for despotism. This is what made possible so many sects of Buddhism.

Digitized by Google

JAPAN'S RULE OF RIGHT

By BARON RYUCHI KUKI

(IMPERIAL PRIVY COUNCIL)

JAPAN is one of the most ancient empires of the world; and from of old she has had her ideals of right, long before European countries were ever born. The ideals of justice and humanity which western nations are now boasting of as having been fought for and established by the recent war and to be guaranteed by the Peace Conference and the League of Nations, Japan has had from the beginning, or for centuries beyond historical calculation. It is indeed very interesting to Japan to hear the present Peace Conference discussing principles she has always possessed and upheld as if they were something new and now for the first time to be taken account of by nations. When western nations are discussing these principles they are only dealing with the agelong characteristics of Japan.

The word ODO is a very old one in Japan: it means the Rule of Right, and has always been our criterion of national morals. The word implies all that is altruistic, benevolent and upright. The Emperor Meiji more than half a century ago declared that everything that savored of savagery and want of true civilization should be banished from the empire and all action and procedure based on just and equitable principles; and when the present Emperor came to the Throne he affirmed adherence to these principles. The age of Meiji was the period of Enlightenment and the new age was called Taisho, or the age of Righteousness. This involves for Japan everything that can be incorporated in the League of Nations.

ODO, or Japanese Rule of Right, is quite contrary to Kaiserism and the theory that Might is Right. It abhores mere self-aggrandisement. It has no desire to have one nation assume the hegemony of the world. Indeed there could be no greater contrast than that between Japan's idea of right and the German idea. Japan's idea is based on justice and humanity. If the Japanese idea were universally accepted there would be no more war. It was, therefore not difficult for Japan to fall in with the principles announced as the motive of the Allies in entering the late war; she was but fighting for what her people had believed in for ages.

ODO contends that it is absolutely wrong for any nation to grasp at strength and power and territory at the expense of others and by throwing mankind into disorder. If the Japanese principle be followed all nations will agree with it and peace will reign. I appeal to my fellow-countrymen to respect our ancient principle at all times, for only thereby can they win the confidence and respect of mankind. Faithful allegiance to our ancient principle of the Rule of Right is the best way to help Japan. Those that uphold this principle must naturally be opposed to those who try to benefit their own country at the expense of others. To think of one's own country alone is against the true principles of righteousness and humanity. To depart from this way is to expose one's country to the gravest of dangers. Even by following the true principles of justice it may be difficult to bring mankind into a peaceful state of mind, but without these principles peace cannot be secured at all. Consequently if President Wilson and his colleagues in England and Europe

Digitized by Google

can secure respect for the principles of Right by a League of Nations or in any other way Japan is one with him, and highly approves of his action. Japan could not well do otherwise and be true to ODO.

Of course there will be some difficulties in the way: there always are. There will be differences as to the degree of sacrifice each of the Allies has undergone in the effort to defeat Germany, and such differences will be accentuated by local opinion and national manners and customs. These differences between nations as well as the menace of German malvolence may hinder the progress of the League of Nations indefinitely. Some nations may adhere to the principles of Right only so far as they seem to favour their selfish interests. Are there not already some indications of a tendency toward this egoism? If there be any departure from the principles of Right the foundation of the League of Nations will be unstable and peace cannot be ensured. There is no alternative between the principles of Right and Militarism. Where one is not the other will inevitably be. If the Allies do not unite now to establish the Principle of Right on a sure and steadfast foundation all the expense and sacrifice of the war will have been for nothing. Merely to conquer Germany is not enough: we must have principles to live by, so as to preclude the recurrence of the cataclysm. The defeat of Germany does not necessarily mean the overthrow of militarism; that can only be assured by the establishment of righteous principles of life for governments and nations. It is not enough that the disease be ameliorated; the cause of it must be eradicated, else it will recur.

According to our ancient principle of ODO justice, righteousness and dignity must go hand in hand with kindness and mercy. By dignity is meant sufficient spirit to punish all violations of ODO, and to prevent all attempts of the individual to override the good of the community. In dealing with Germany we have not adhered faithfully to the principles of ODO, for we erred, I think, on the side of leniency: we lacked the dignity of the Rule of Right, which insists that egoism shall be put down even in the defeated. The Allies are allowing Germany too much freedom in her internal affairs, and thus their principles may be opposed. We have ejected the robber but we have been misled by his smiles and sham repentance. ODO demands that righteousness be as real in the enemy as in ourselves. Now Japan has the chance of a lifetime to bring forward her ancient principle of ODO and apply it to the troubles of Europe, to aid the Allies in realizing the peace for which they fought. This is the proper way to exhalt ODO and in exhalting it Japan will be exhalting herself.

Bolshevism is the opposite of ODO and we have to be especially cautious in regard to this new anarchy, which is hardly less dangerous than militarism. Its usurpation of the rights of the community in the name of communism is enough to show its lack of the first principles of righteousness, to say nothing of its cruelties and murders. It is a danger that now threatens the world. It has not yet invaded Japan, but we have none the less to beware of it. If they appear in Japan they will be driven out root and branch. One of our detectives recently discovered from a code telegram sent by a Bolshevist in Tokyo to a friend in Paris that Japan is exposed to grave dangers from this Russian poison. If militarism be an animal monster bolshevism is a venomous snake. We have dealt the monster a fatal blow but how are we to deal with the grovelling serpent? Its horrid jaws yawning and red with blood now approach us. If the Allies ignore this serpent too long it will undo their principles and the rights of humanity will go by the board.

In discussing ODO, or Japan's conception of the Rule of Right I said that our country was very glad that the Allies had won this war and gained an opportunity of putting down militarism once for all, but at the same time I ventured to express the apprehension that the Allies are apparently a little too easy-going with the vanquished, and too indifferent in regard to the spread of Bolshevist principles, in some senses

Digitized by Google

more dangerous even than German militarism. Though we may have subjugated the tiger, militarism, we have yet to deal with snake, Bolshevism, and as this reptile is very clever in gaining the ear of the ignorant it may yet do much mischief before it is rooted out.

Now the strongest armament against Bolshevism, and all forms of dangerous thought, is ODO, or the Rule of Right. A serpent is something that cannot be killed by a single stroke: it has to be followed and dealt with repeatedly until killed. And so against the evil of dangerous thoughts the Rule of Right must be enforced until enlightenment is general and justice on the throne. How far are the Allies undertaking to enforce the Rule of Right and thus making the world safe for justice? It seems to me their policies are too inconsistent to be quite successful. At such a critical moment for the Allies if Japan does not make bold to bring her ODO the day may not be saved. Only by this way shall mankind ever be led to see the true Rule of Right and follow it. How else are we to ensure a world peace?

If it was by the application of the Rule of Right that German militarism was put down, much more by the application of the same rule shall Bolshevism be eradicated. If it took nearly five years to crush militarism it may take as long to put down Bolshevism. Inasmuch as the ignorant are greater in number than the bureaucrats in all countries so are the victims of Bolshevism much greater in number than were the militarists. Armaments may crush militarism, but armaments will not touch Bolshevism. For that a mightier force will be needed: the Rule of Right.

If the world can be led to see what is meant by ODO there will be hope of lifting the ignorant and the lowly to a plane of peace and progress; and it is the only way to save democracy. The true spirit of democracy is ODO. Western democracy is under the influence of western science and lays all its hopes in mere human knowledge and industrial advantage. But Japanese democracy bases its hopes on the Rule of Right, on our old principle of ODO. It should be understood from the outset that a democracy equipped only with science is bound to lead to Bolshevism. The salvation of democracy lies in righteous principles. For this reason I think the Japanese idea of democracy is nearer the truth than the western notion of it.

There is no doubt that at the present time the entire world is awaking to new ideas and taking steps for great reforms. But owing to the ignorance of mankind many do not know how to go about proper reforms or even just what they want. At such a time all leaders should arouse the public mind to an interest in great principles. The slogan should not be reform, or reconstruction, but the Rule of Right! What is not right cannot endure, no matter how much of a change it may mean in existing conditions. A deomcracy based on communistic Bolshevism would make the world worse rather than better. Certainly it would endanger the very existence of the State. We have to beware of Science as the handmaid of Jingoism! The war has surely taught us the danger of misapplication and prostitution of knowledge and invention.

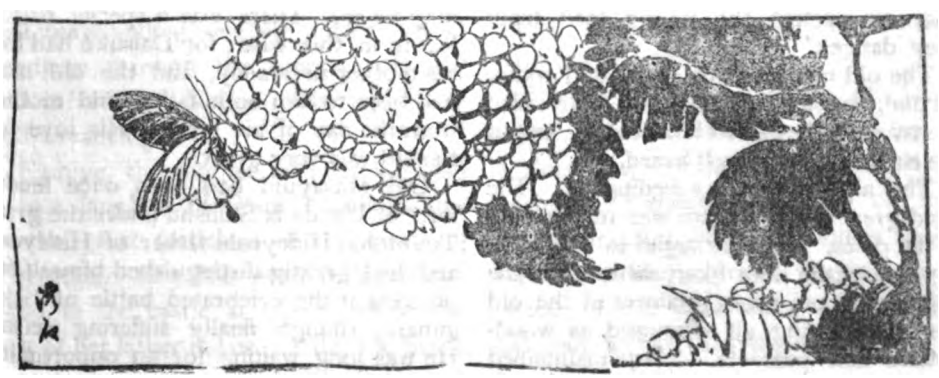
ODO is the foundation of all righteous empires. It is the chief virtue of men and nations. Japanese history shows that ODO was the saving virtue of every one of our sovereigns in turn. Whatever else was lacking, if ODO persisted the future was assured; and so the Empire has continued unto this day. The secret of our life history for the last three thousand years has been ODO. It is always the underlying principle of Japanese policy. To Ruler and people alike it has been the one thought uppermost in all great crises. The old story of the Emperor Nintoku who, as he looked over the roofs of the city on a cold day and saw little or no smoke issuing, thought the people too poor to have fires, and then did all he could to make them more comfortable, shows the working of the ODO principle in remote periods of our history. This Emperor won a great reputation for caring more for the welfare of his subjects than for his personal comforts. Indeed there are numerous stories in Japanese history

Digitized by Google

about how solicitious our Emperors have been in living up to the principle of ODO. Some of our Rulers were so careful on this matter that they regarded every misfortune of the nation, and even epidemics and other calamities as indicative of their own unworthiness in failing to live up to ODO.

In all the long and illustrious line of sovereigns that have ruled over Japan since the foundation of the Empire, perhaps none has been a more noble example of the ODO principle than the late Emperor Meiji. This principle was his main motive from the day he ascended the Imperial Throne, gave his people a restored Imperial régime and a national constitution and free government down to the very end of his great life on earth. When in the Imperial Charter Oath the late Emperor said: "All measures shall be decided by public opinion", he was giving expression to the true principles of democracy by which he lived and reigned, the principles of ODO. Once the great Emperor said: "If there is one soul in the Empire that does not live in peace and contentment I must consider myself responsible for it." Here again is ODO. Is not this the true ideal of a genuine democracy? Where can it be excelled in the democratic principles of western nations? Among them is not the good of the individual too often apt to be made the measure of good for the community?

ODO then is of the essence of all humanity, the supreme quality of graciousness in a great ruler or leader, and its foundation is Right and Justice. The true authority over men and nations then is not that won by war and arms but that exercised by the sovereignty of ODO, the most unifying and effective of all powers of government, and most perfectly exemplified in our gracious Emperor of Japan.



Digitized by Google

SANADA DAISUKE

By BANSON HIRAI

SANADA had taken refuge in Mount Kudo in the province of Kii and his future was dark and uncertain.

"Oh, my father do not rest until you see to the safety of our young lord Hideyori", said the youth addressing the older man.

The old man lay dying near by.

"Grandfather, why must you die?" said a lad of tender years.

So did his son and his grandson address the old hero Masayuki, who lay at death's door.

"I am grateful for your kind solicitude," said the dying man, feebly.

"But it is my fate and cannot be helped. Do not weep for me. Let all your anxiety be for the young lord Hideyori, your master. So long as Iyeyasu of the house of Tokugawa lives the future of lord Hideyori is dangerous in the extreme. Remember that after I am gone it is your duty to protect the young lord from evey danger."

The old man was emaciated and mummylike, and just able to speak. He called the two lads nearer to him that he might the easier make himself heard.

The night was fast speeding on. The wind grew stronger and was murmuring in the pines. Then it began to hail, beating against the door like pebbles. In the adjoining room seven retainers of the old hero were sitting, all disguised as woodcutters and peasants. They maintained unbroken silence, weeping for the dying hero.

Through the shadow of the dim night lamp the dying man looked grimly at the face of his grandson, Daisuke.

"How old are you now, my lad?" he asked.

"I am just six, grandfather."

"Ah, six indeed. Sad am I to part from you forever. Thus far I have brought you up, but henceforth you will be brought up by Sanada. When you reach the age of seven you must take up the study of military art and become a good samurai. Then you can go to Osaka castle and serve our young lord Hideyori. He is your only master."

The old hero weakened as he spoke, the effort being too much for him, and he was, moreover, overcome by emotion. There is a saying that an old man loves a grandson better than a son; and indeed it may be so. There was a special reason for it in this case; for Daisuké had lost his mother in infancy, and the old man had been to him both father and mother from the day of his birth. His love for the lad was very great.

Old Masayuki had been once feudal lord of Uyeda is Shinshu under the great Toyotomi, Hideyoshi father of Hideyori, and had greatly distinguished himself for prowess at the celebrated battle of Sekigahara, though finally suffering defeat. He was long waiting for an opportunity

Digitized by Google

to retrieve the fortunes of his master, who had taken refuge in the mountains of Kishu. But his years were passing and his bodily strength failing and his only hope now lay in the grandson. He used to pass the time in telling the lad war tales, of which he knew a great many worth telling, and all from real experience. Daisuké loved his grandfather and his stories more than anything else in the world. He slept by the old man every night and often went to sleep listening to strange accounts of some great battle. Now that the old hero lay dying the lad was in deep grief.

"Oh, grandfather, I shall never forget your words to me," the boy sighed in tears, as he gazed at the feeble breathing of the departing hero. "When I am seven years of age I certainly will study the art of the samurai with a will, and then live at the great Osaka castle. Are you going to the land of spirits, grandfather, and will you see my mother there?"

"Yes," whispered the old man faintly, "and when I see her I will tell her that you are a great samurai, and how happy that will make her!"

So saying, the old man suddenly stopped, gasped and was no more. Sanada and the lad sat there in silent grief, not knowing what to say or do. Soon all the household was weeping, and the death bell was sounding, sending echoes of deep sandness through the lonely vales and hills of Mount Kudo. The night was still advancing.

Namiye, the mother of Daisuké, had been a daughter of Otani Yoshitaka one of the great tacticians of the house of Toyotomi. She had lived with her husband in the castle at Uyeda, under the care of her father-in-law. After the battle of Sekigahara she was obliged to seek refuge in Mount Kudo with the family. There she lay hidden until the spring winds came again and brought out the tree buds, and then Daisuké was born.

On such an occasion there would have been great rejoicings and a grand family celebration had they been in the old castle instead of finding themselves illfated refugees in the fastness of the mountains. It was indeed a vast contrast with the old days when hundreds of presents of congratulation would have been pouring in from every family owing fealty to the castle, to show how happy all were that a young lord had seen the light. Nothing of the sort could be dreamed of under the circumstances now. But some three hundred faithful retainers had followed them into the mountains, mostly peasants; and they had some saké and some vegetables, as good as could be procured, to make some sort of a celebration. But alas, seven days after she gave birth to the boy, the mother died, an additional misfortune to the family.

It was rather difficult to understand why heaven had suffered so severe a trial to the family. The husband was at a loss what to do with the little infant son and heir. But the old man said he would take the child and bring him up as he should be brought up, to the great satisfaction of the father. A good wetnurse was obtained and the boy was tenderly cared for.

The boy's mother, Namiye, was laid in a little grave under a great pine trea on a slope of the mountain, and the stricken husband, Yukimura, and the old man his father, often visited the lonely spot to lay flowers on the grave, praying for the peace of the departed mother. They did not suffer themselves to be over-

Digitized by Google

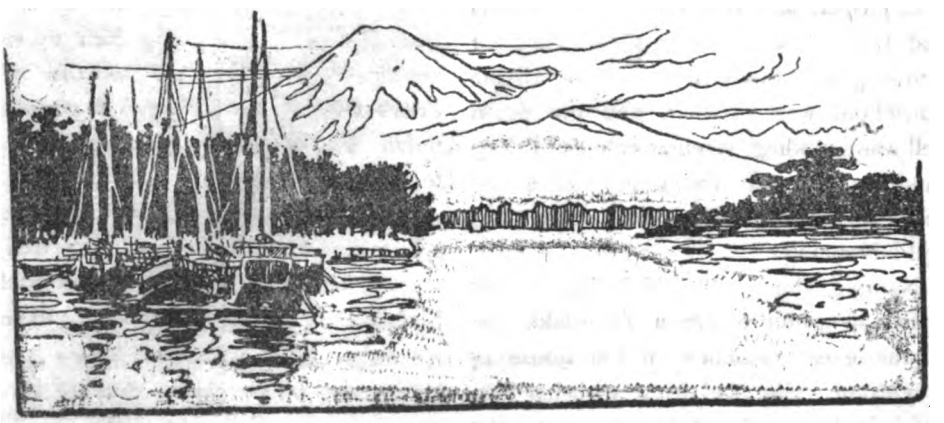
come with grief, however, knowing that duty demanded that every care should be given to the infant, to bring it up in the way it should go, as a worthy son of a samurai. The old man fostered the child like a mother up to the day of his decease.

Brought up thus far under such likely circumstances the lad Daisuké was well informed on all matters pertaining to his family and the duties of a samurai. He knew to the utmost detail the relations that obtained between the house of Toyotomi and the house of Tokugawa, and all about the battle of Sekigahara and its consequences to his master's cause. Needles to say his manner of education did not prejudice Daiskué in favour of the Tokugawa clan. Loyalty was at that time the religion of the samurai, and it was inculcated in a manner that placed it inviolate above death. The lad Daisuké after coming to the proper age took up the military art with great zeal and made remarkable progress. He was of unusual physique and prowess and his daily thought centered in becoming a worthy and efficient soldier.

"The third generation of the house of Sanada is a wonder!" was often heard whispered among the retainers, and the remark always brought joy to the child and smiles to the face of the father.

Even in the lonely ravines of the distant mountains little springs flow and bring greenness, freshness and flowers in season. Daisuké lived among the flowers and green trees of the hill side and by the age of thirteen was as strong and robust as the ordinary man. In his thirteenth year occurred one of the memorable episodes of his life...

(To be Continued.)



Digitized by Google

MONTHLY RECORD OF EVENTS

(APRIL 25 to MAY 25)

April 25.—The Seiyukai party published an account of the proceedings of the 41st annual session of the Imperial Diet.

April 27.—Death of Baron Mitsu Mayejima.

April 28.—Premier Hara addressed the Conference of Prefectural Governors in Tokyo.

A fire broke out in Yokohama destroyin6 3,000 houses and causing a loss of 50,000,000 *yen*.

April 30.—Funeral obsequies of H.I.H. Prince Takeda.

A meeting of the Advisory Board on Diplomatic Affairs was held to discuss the Shantung question.

May 1.—A meeting of the Kokuminto party decided to make certain concession on the Shantung question.

May 2.—Death of Dr. Kaneji Takagi and Dr. Tai Ido.

A despatch was received at the Foreign Office announcing that the Shantung question had been settled in Japan's favour. All newspapers issued extras to announce the good news.

May 3.—A heavy storm of hail injured much of the crop in the Kansai region.

The Minister of Foreign Affairs visited His Majesty the Emperor and reported that the Shantung question had been settled in Japan's favour by the Peace Conference in France.

May 5.—The Toyo Kisen Kaisha decided to open a new route between Singapore and New Orleans in rivalry with the Osaka Shosen Kaisha's Hongkong-New Orleans line.

At a great meeting of 250 newspaper men at the Imperial Hotel Premier Hara made an address.

His Majesty the Emperor despatched an Imperial chamberlain to inquire into the distress caused by the great conflagration in Yokohama, bearing a gift of 5,000 *yen* for the destitute.

May 7.—The formal ceremony in honour of the Coming of Go of the Crown Prince was celebrated at the Imperial Palace in Tokyo, and great crowds witness the progress of the Imperial Prince along the way. Admiral Heihachiro Togo, the head of the

Digitized by Google

tutors to the Crown Prince, was presented a set of gold cups in commemoration of the Majority of the Prince.

May 8.—A grand banquet was given to Princes of the Blood and high naval and military officers and foreign diplomats at the Imperial Palace in celebration of the Majority of the Prince Imperial.

May 9.—The fiftieth anniversary of the Imperial capital to Tokyo was celebrated by a great meeting at Uyeno Park, Tokyo, attend by their Majesties the Emperor and Empress and vast throngs of people. The oceasion was marked by a daimyo procession after the ancient manner through the streets of the capital.

May 10.—The thirtieth anniversary o the adoption of municipal government in Tokyo was celebrated at the City Hall, rewards being given to municipal officials and servants of long standing.

The roof of the Imperial Diet buildings was damaged by fire, which caught from neighbouring houses.

May 11.—It was decided to establish a great hydro-electric company on the Ujikawa with a capital of 50,000,000 *yen*.

The Governor General of Formosa invited some sixty leading business men of Japan to discuss the possibility of establishing hydro-electric works in Formosa with a capital of 30,000,000 *yen*, as a joint enterprise with the Government.

The annual wrestling matches of Tokyo began on this day.

May 12.—Dr. Tsuyoshi Mishima. a distinguished Privy Councillor, died. He was a famous Chinese scholar and did a great work for classical Chinese education in Japan, being at one time tutor in Chinese to the present Emperor.

May 13.—Her Majesty the Empress started on a southern tour to visit the Imperial Mauseleum at Momoyama and to see Kyoto.

May 16.—It was decided to establish a Public Hall for the city of Tokyo at an outlay of 2,000,000 *yen* in commemoration of the Coming of Age of the Prince Imperial.

One of the first labour meetings to be held in Japan took place at the Y.M.C.A. Hall in Kanda, Tokyo.

May 20.—The Japan Bank decided to discount accepted bills taken in promotion of foreign trade, with a view to improving the money market.

May 24.—Lieutenant Muramatsu was killed by the fall of his aeroplane while flying over the aerodrome at Kagamigaura.

Digitized by Google

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan and China

China is making a big fuss over the failure of her anti-Japanese propaganda at the Peace Conference, especially in reference to the Kiaochau question. China is angry because the territory was committed to the trust of Japan, in accordance with the Japan-China treaty of 1915, and the agreement with the Allies before Japan entered the war. From the issue it is easy to see that China completely misunderstands Japan's policy and motive in regard to East Asia. China fancies that Japan is trying gradually to gain a further footing in her territory and finally to gain full control of China. But Japan's policy in China is simply to keep that country independent of western nations. Because she cannot do this without being on the spot and meeting western nations in every step of their aggression in China, Japan is obliged to hold certain parts of China. It is obvious to any fair-minded person that these parts were not selected by Japan. They are parts, like Manchuria, Liaotung and Kiaochau, which had already been taken by foreigners from China, and which Japan had to take back again at the cost of much precious blood and money. If China is honest in her desire to be rid of foreigners meddling in her affairs then let her reform, establish a stable government and maintain her independence of foreigners. Once China is ready for such independence Japan will be the first to rejoice in it and step out, for it will save her a lot of expense and worry. But Japan can never afford to feel safe so long as China is open to foreign aggression. And she is open to foreign aggression just as long as she is ready to be bribed or to grant concessions to foreigners. Were Japan to leave her present holdings in China and allow a third party to step into her place, as Russia tried to do, and as Germany did at Kiaochau, the safety of the Japanese Empire would be as seriously menaced as the safety of the British empire would, if England allowed Germany to establish a base in Belgium or Holland, opposite her coasts. Japan's policy, therefore, is simply to preserve China for the Chinese and secure her own defences at the same time, the one being necessary to the other. The present policy of China in attempting to oust Japan while retaining western nations is futile. If she is sincere she must reject all alike.

Korea

Under the recent measures adopted for suppression of violence in Korea the unrest is dying down and peace is soon likely to be restored in the peninsula. There is every ground to believe that the authorities are contemplating a radical reform in the administration of the country, and it is to be hoped that this looks toward a civil rather than a military régime. One of the great evils of the past administration has been the gendarmerie system. The gendarme is neither a soldier nor a policeman, but something half way between, and it has been a very difficult job for the authorities to find suitable men for this service. Nearly all the irregularities and cruelties in connection with the recent uprisings were the acts of gendarmes, not of Japanese soldiers, as some of the newspapers erroneously reported. The Koreans are a difficult people to govern, to begin with; and their prejudice against the Japanese makes the task more difficult still. But

Digitized by Google

they must be governed and peace must be maintained at all costs. This does not do away with the need of bringing about the necessary reforms in the administration of the peninsula, however; and no doubt soon we shall hear of new officials and a better government there. What is most needed in Korea is a more universal system of education. If the country is ever to look forward to a greater measure of autonomy education must be far more widespread and effective than it is at present. Many Japanese are talking of the time when Korea shall be a regular province of Japan with its representatives in the Imperial Diet; but until Korea is better prepared for such responsibility that day is still distant.

Civilization

Japan is constantly shocked by reports of the most atrocious doings on the part of Europeans whom she had been accustomed to regard as exemplary peoples. Accounts of that the Teutons were guilty of during the progress of the war in regard to France and Belgium came to Japan as one of the greatest surprise of the whole war. The same cruelties and inhumanities are marking the course of Bolshevism in Russia. In Dresden the other day a mob, including soldiers, raided the office of the War Minister and, taking him out, threw him into the river and shot him up. How is all this savagery possible in countries that hitherto have been ranked among the world's civilized peoples, to say nothing of a Christian reputation? Would such things ever be possible in Japan? The war seems indeed to have released the latent spirit of savagery that law and order had kept so long under control in Europe. It may be, as some aver, that in most people all that is needed is a little scratching to find the savage. We have been civilized outwardly much faster and to a greater degree than we have been civilized inwardly. National character has not kept pace with material development. Man has changed his environment but not his heart. His power is greater than his self-control. He is advancing materially more rapidly than he is advancing spiritually. He is becoming to an alarming extent his own god, and what if it prove a devil? Nations that look no higher than man can expect nothing better than man. But religion has much to do yet before it can make a real man out of this human animal.

Half a Century

Tokyo has been celebrating in a formal and appropriate manner the fiftieth anniversary of its becoming the Imperial capital. A special ceremony was conducted at Uyeno Park, honoured by the presence of Their Majesties. Japan has had several capitals since the foundation of the Empire, for in ancient times it was the custom for successive sovereigns to select a new capital on reaching the Throne; but perpetual changes proved incompatible with the needs of advancing civilization and greater complexity of government and the capital finally remained at Nara until 794 when it removed to Kyoto which continued to be the Imperial capital until 1868 when the Imperial Court removed to Yedo, the name being changed to Tokyo. The fact that the new name means Eastern capital, together with the use of Saikyo, or Western capital, for Kyoto, proves how loth was the latter place to abandon the ancient honour conferred by Imperial residence there. The Imperial Court entered the new capital on November 26, 1868, and since that date the Imperial Throne has rested here with ever-increasing prestige and glory. Founded by Ota Dokan in 1456 Yedo remained little more than a fishing village until Iyeyasu made it the military capital of the shogun in 1603. When it became the Imperial capital it had a population of no more than 800,000, but in the half century of illustrious history the numbers have grown to nearly 3,000,000.

Price of Militarism

The *Yomiuri* says the fundamental purpose of the peace treaty is to confirm the lasting peace of the world and to prevent Germany from attempting to disturb it again. The reported stipulations of this treaty are well suited to meet this purpose. It may well be imagined how painfulthe terms of the treaty must be to Germany. A tiger which has devastated Europe

Digitized by Google

is thus now to be thrown into an iron cage. It may growl and roar, but this will only invite the scorn of the spectators. What a great change between Germany of today and Germany in the days when she rode rough-shod over Belgium, Northern France, Western Russia, and the Balkans! It is neither Great Britain, nor France, nor the United States that has reduced Germany to the position in which she now finds herself, but the arrogance of the Kaiser and the German militarists. Is not the price of arrogance high?

Japan in Russia

The following is from a Russian paper: "The attitude of wide circles of the Russian public toward the Japanese becomes each day more and more crystalized. Caution and suspicion are disappearing" says the Russky Vostok of Chita. The actual good which the Japanese are doing on the cause of regenerating Russia is being felt. The recent period of struggle against Bolshevism in the Amur disirict is an additional proof that the Japanese are moving firmly toward the designated goal—to help the unification of Russia. The public appreciated the service of our friends. The Far Eastern military authorities have recently expressed admiration for the heroism of the Japanese troops near Blagovestchensk. The merchants and manufacturers have presented an address of thanks to the Japanese diplomatic mission. Russian friendship is growing stronger. Our faith in the sincere friendship of Japan, and the fact of her sacrifices, which we witness, gives us an assurance that Russia will be saved and will again become a great and strong State.

Dinner to American Ambassador

At a banquet tendered by the Minister of War to the American Ambassador, General Tanaka made the following speech: "When the enemy countries, by taking advantage of domestic confusion in Russia, tried to extend their influence to the Far East, Japan and America took co-operative action in dispatching troops to Siberia, this bringing the troops of the two countries into direct conjunction for the work of restoring the world's peace. The original object for which the Allied intervention was carried out was easily accomplished, and the Allied forces have since been engaged in the task of securing the resuscitation and the unification of Russia under a sound and good Government. Japan and America have greater interests in Siberia than any other countries, and they have dispatched a larger number of troops to Siberia than other Powers.

"On some occasions differences of views have arisen between the two contingents, but nothing to be regarded as a serious disagreement has occurred. All depends on a sufficient display of the spirit of compromise. Regarding the Siberian question, there exists neither cause nor reason for any radical divergence of views between the two countries, and therefore those questions on which opinions have happened to differ may be satisfactorily settled after a frank exchange of views between them. A case in point is the conclusion of an agreement regarding the Siberian railway.

Trade Unions in Japan

The *Osaka Mainichi* states that the problem of the formation of a trade union in Japan, which has come so much to the fore of late through stimulation from abroad and which a number of influential politicians have taken up, has not made much progress. So far the proposals have not got any farther than theory, although it is true one or two organisations have been established though on an unsatisfactory basis. Many of the industrial associations are now trying hard to form an ideal trade union, but when it is remembered that the object of trade unions is to protect the workpeople from the oppression of capitalists and to develop their individual character, such organisations can only properly be formed by the workmen themselves. In Japan things are taking the opposite course. With the exception of the Yuaikai, which is only on a small scale, there is no organisation formed by the workpeople themselves and the capitalists are taking the lead in this matter. Such unions can only be established on the basis of regulations very favourable to the capitalists, or else

Digitized by Google

end in nothing being done. In the case of the Yuaikai, although it has some defects and is sometimes blamed by the public, it is something more than a paper scheme about which much fuss is made, but which can not be realised. The Yuaikai, therefore, if it were improved, would be a valuable organisation. In any case if the formation of trade unions is an actual want of the times, it is important to bring them into practical existence and not allow the discussion to end merely in theory.

Terms for Kiaochau

The Osaka *Asahi* says the following are the terms on which Japan receives lease of Kiaochau :—

1.—The whole of Kiaochau shall be opened as a commercial port. The important fortifications which are built by Germany to protect the buildings at various places and for the defence of the entrance to the port shall be removed, while the guns still existing shall be taken by Japan as spoils of war in connection with the Tsingtau campaign. The Japanese troops in Shantung shall be withdrawn and China's suzerainty shall be respected.

2.—In establishing an exclusively Japanese settlement in Kiaochau, the Japanese Government will select as the site a zone to the south of the city of Tsingtau, near the station and pier.

3.—An international settlement shall be established if so desired by the Powers (where such a settlement will be located has not yet been formally taken up for discussion).

4.—The other German buildings and property, regarding whose disposal an agreement should be reached between the Japanese and Chinese Governments prior to the formal retrocession of Kiaochau are :—

(*a*) Railways : (1) the Shantung Railway, (2) the Tsi-Shun Railway, (3) the Kao-Hsu Railway.

(*b*) Mines within 10 *ri* or about 30 Chinese *li* on both sides of the abovementioned three railways : (1) the Chinling Iron-mine (the total output is put at 100,000,000 tons, but this is considered to be an exaggerated estimate of the actual output, which will be in the neighbourhood of 10,000,000 tons) ; (2) Liushang Colliery ; (3) and other mines which are not yet worked. As regards the manner of disposing of these rights and interests, it shall be fixed in accordance with the Sino-Japanese Agreement regarding Shantung concluded in 1918, and the three railways referred to shall be operated as a joint undertaking by Japanese and Chinese capitalists.

(*c*) So far as the private property of Germans in the leased territory in Kiaochau is concerned, it cannot be disposed of by the Japanese Government arbitrarily, so it shall be taken over by Japan as part of the indemnity due from Germany on the understanding that the individual sufferers should receive compensations from their own Government later.

(*d*) Japanese police instructors shall be engaged. The Powers owning railways outside Kioachau employ a Chinese police force to ensure the safety of the lines, and are in need of some police instructors. These instructors shall be dispatched from Japan.

The above, the *Asahi* says, are the conditions disclosed by the Japanese delegates, and as will be seen from them China's misgivings that her sovereignty is imperilled are quite unwarranted. Japan has no territorial ambitions regarding Shantung and what she desires is to secure her economic development in the district, abolishing the civil administration office and withdrawing the Japanese garrison as quickly as circumstances permit.

Digitized by Google

HIGH OFFICIALS ATTEND THE CEREMONY IN HONOUR OF RAISING THE FRAME OF THE MEIJI SHRINE

PRIESTS AT THE CEREMONY

FUNERAL OF PRINCE TOKUDAIJI

Digitized by Google

REPRESENTATIVES OF VARIOUS RELIGIONS HOLD CONFERENCE WITH THE MINISTER OF HOME AFFAIRS ON NATIONAL MORALS

DR. NAGAYO, NEW PRESIDENT OF THE BACTERIOLOGICAL LABORATORY

Digitized by Google

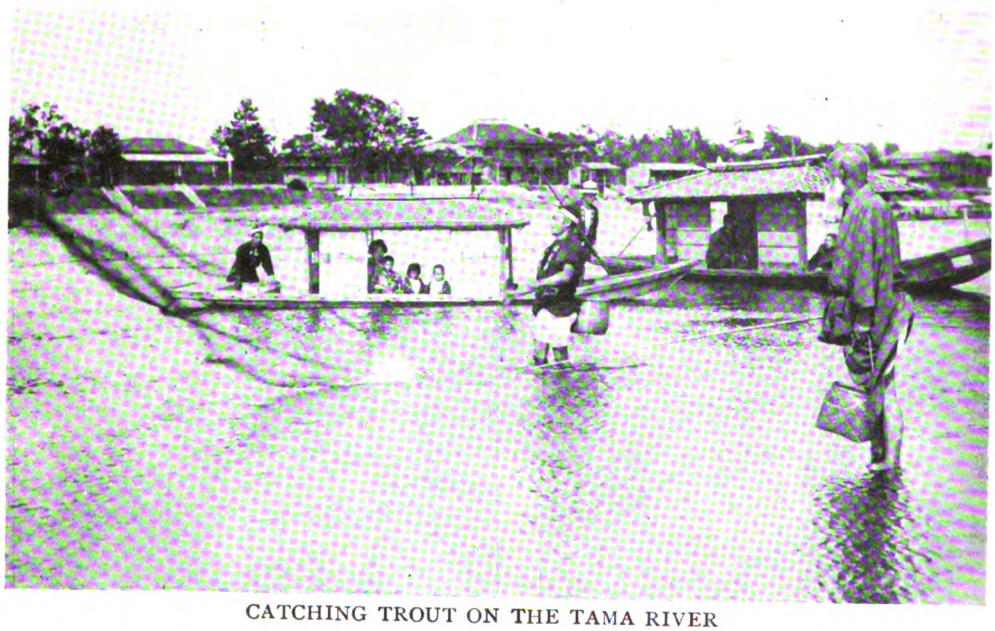
CELEBRATION OF EIGHTY-EIGHTH BIRTHDAY OF MADAM ATOMI, A DISTINGUISHED EDUCATIONIST

DISTINGUISHED INDIANS VISIT JAPANESE FEMALE SCHOOLS

AMERICAN PARK BOYS' CLUB VISIT JAPAN

ANNIVERSARY DINNER OF THE MITSUI CHARITY HOSPITAL

Digitized by Google



CATCHING TROUT ON THE TAMA RIVER

IRIS SEASON AT HORIKIRI

Digitized by Google